



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

ALGONKIAN WORDS IN AMERICAN ENGLISH: A STUDY IN THE CONTACT OF THE WHITE MAN AND THE INDIAN.

AN important aspect of the contact of the white man and the Indian, no less than an interesting and valuable branch of folk-lore, is concerned with the words which the aborigines of the New World have transmitted to the oral and the written speech of their conquerors and supplanters.

Their contributions to American English have not yet been determined with anything like an approach to accuracy. Enough is known, however, to justify the statement that the Indian element is much larger than is commonly believed to be the case.

The Algonkian alone, — one of the fifty-eight distinct linguistic stocks (many are of no vital importance in this matter) recognized to exist north of the Mexican boundary line, — the language of Pocahontas, King Philip, Pontiac, Tecumseh, Black Hawk, and other men and women famous during the earlier and later years of the nation's beginning (the eras of colonization and expansion), has furnished to our common English tongue a surprisingly large number of words so familiar and so much in evidence, both in ordinary conversation and in literature, that their Indian origin is often little suspected, if at all. Such for example are: *Chipmunk*, *hickory*, *hominny*, *moose*, *mugwump*, *pemmican*, *persimmon*, *pone*, *'possum*, *raccoon*, *skunk*, *squash*, *Tammany*, *terrapin*, *tomahawk*, *totem*, *woodchuck*, etc. Of these, *Tammany* and *mugwump* have of late years become almost as familiar to the English overseas as to us in America; and the same may be said of *caucus*, if that be Indian. *Totem*, by reason of its adoption in anthropology, has practically achieved world-citizenship in the language of science. In the local speech of New England, especially among the fishermen of its coasts and islands, many words of Algonkian origin, not familiar to the general public, are still preserved, and many more were once current, but have died out within the last one hundred years. A thorough-going study of all unpublished material in the nature of diaries, sermons, addresses, etc., of the colonial epoch would doubtless reveal many more words whose lease of life was but short.

The chief contributions, however, which the dialects of the widespread Algonkian stock have made to English speech in America are contained in the list following: —

WORDS OF ALGONKIAN ORIGIN IN AMERICAN ENGLISH.

1. *Apishamore*. A word used in the West for "a saddle-blanket made of buffalo-calf skins." The suggested derivation from French

empêchement is not to be entertained. In Ojibwa and related dialects *apishamon* signifies "anything to lie down upon," from a heap of ferns or fir-branches to a blanket or a bed, while the cognate words *apikweshimon* and *apishkamon* mean respectively, "a pillow" and "the piece of bark on which the paddler in a canoe kneels." The Standard Dictionary gives *apishamore* also the meaning of "bed."

2. *Asimina* (*Assimina*). A name for the North American papaw (*Asimina triloba*). This word, which has probably come into English from the *assiminier* of Louisianian and Canadian French, is derived ultimately, perhaps, from the Illinois language. According to Dr. J. H. Trumbull, the older and, etymologically, the more correct, form is *racemina*, representing an Illinois *rassimina*, in which *rassi* = "divided lengthwise in equal parts," while *min* is a characteristic Algonkian root for "seed, fruit, berry," etc. A derivation from *assin*, "stone," and *min*, "fruit," is hardly tenable.

3. *Assapan*. A name (almost solely a dictionary-term) for the flying-squirrel (*Sciuropterus volucella*). The form *assapanic* is also in the dictionaries. The word is derived from one of the southeastern dialects.

3a. *Babiche*. Thong of leather; thong made from skins of various animals, particularly eel-skin. Through Canadian French (in which the word is very old), probably from Old Micmac *ababich*, "string, cord," cognate with Ojibwa *asabâbis*, etc.

4. *Cântico* (*canticoy*). A word formerly much in use in the eastern part of the United States. Among the Dutch and early English colonists, between Massachusetts and Virginia, *cântico* (spelt in a variety of ways) signified: 1. Dancing-party. 2. Social gathering of a lively sort. 3. Jollification. The last signification is not yet extinct in American English. In the literature of the seventeenth century *cântico* was both noun and verb, and phrases like "to cut a *cântico*" were also employed. The word (as the Virginian *kantokan*, "dance," *kantikanti*, "dance and sing," the Lenâpé *gent'ke'n*, "to sing, dance, etc.," indicate) is derived from one of the southeastern Algonkian dialects. In the Delaware-Virginian linguistic material published in 1696 by Campanius, *chintikat* translates the "hallowed be" of the Lord's Prayer, and *chintika manetto* stands for "Holy Ghost." According to Dr. D. G. Brinton, the radical of *cântico* is *kan* = "to dance and sing at the same time." Misled by the resemblance of *cântico* to the Latin *cantare*, etc., some writers have erroneously claimed a classical derivation for this Indian word, which also appears as *cantica*.

5. *Cârcajou*. If this word, which has come into American English from French, is of Indian origin, it is probably of the same derivation as *quick-hatch* (from Cree *kikwâ'kes*, or the cognate word in

some closely related dialect), an old word in use in the Canadian Northwest to designate the wolverine (*Gulo luscus*). The meanings which *carcajou* has had are quite varied. From time to time the word has meant: 1. Wolverine; 2, catamount; 3, lynx; 4, badger. Even in the eighteenth century the word seems to have been confused with *kinkajou* or *quincajou* and applied to the animal known by that name, the *Cercoleptes caudivolvulus*. In American English, as in Canadian French, *carcajou* means the wolverine or glutton, and certainly is not, as Bartlett states, "now appropriated to the American badger (*Meles Labradorica*)."

6. *Caribou*. This name of the American reindeer (*Tarandus*) has come into English from the French of Canada, and is generally considered to be of Algonkian origin. It has, however, the appearance of a French word corrupted by the Indians, and some have considered it, like the Micmac word for "horse," *tesibu* (= *des chevaux*), to be such. But its Micmac origin has recently been pointed out by Dr. A. S. Gatschet. In that Indian language "the caribou is called *xalibû* (in Quoddy, *megali'p*), from its habit of shovelling the snow with its fore legs, which is done to find the food (grass) covered by the snow." The Micmac *xalibû* *mulxadéget* signifies, "the caribou is scratching or shovelling." The word *caribou* is therefore a real Micmac term (with change of *l* to *r*) meaning "pawer, scratcher, (shoveler)."

7. *Cashaw* (*kershaw*). A sort of pumpkin, the so-called "crook-neck" squash. Derived, probably, from some Virginian dialect.

8. *Caucus*. This word, which Bartlett defined as "a private meeting of the leading politicians of a party, to agree upon the plans to be pursued in an approaching election," and Norton as "a meeting of partisans, congressional or otherwise, to decide upon the action to be taken by the party," has, of late years, with the legalizing of the *caucus* in Massachusetts, etc., and the divisions among the great political parties, taken on new and wider signification. The origin of the term is by no means clear (the derivation from "calkers' club" may, after all, be right). It is inserted in this list because the eminent Algonkian scholar, whom Skeat, the English lexicographer, follows, proposed an etymology from one of the southeastern Algonkian dialects. See further under *Cockarouse*.

9. *Chebacco*. Certain fishing-boats, used in the Newfoundland trade, were called, from *Chebacco*, the name of a place near Ipswich, Mass., where they were fitted out, "*chebacco*-boats." Through corruption, or by jesting alteration of the name, they were also known as "*tobacco*-boats."

10. *Chébog*. One of the names for the *menhaden* (*q. v.*). Probably from Narragansett.

11. *Chequet* or *chickwit*. According to Bartlett, "an Indian name of the *Labrus squeteague* or weak-fish, retained in parts of Connecticut and Rhode Island." Probably from the Narragansett or a closely related Algonkian dialect of Massachusetts.

12. *Chincapin*. This name of a species of chestnut (*Castanea pumila*) common in the South Atlantic States is also spelt *chinquapin*, *chinquopin*, *chinkapin*. Captain Smith gives the Virginian Indian name as *chechinkamin*, *chechinquamin*, which makes the word of southeastern Algonkian origin. The Virginian *chechinquamin* may be cognate with the Ojibwa word for "chestnut," *kitchijawemin*, literally "big angular fruit," — both contain the Algonkian root *min* = "seed, fruit," and the prefix "great." The "crappie" is known also as the "*chinkapin* perch."

13. *Chipmunk*. There can be no doubt of the Indian origin of this name of the striped ground squirrel (*Sciurus striatus*), of which many variants, *chipmonk*, *chipmuck*, etc., occur. It is derived from *atchitamo*, the word for "squirrel" in Ojibwa and some closely related dialects. The Ojibwa often nasalizes the final *o*, and analogy with *monkey*, together with the "chipping" of the animal, may account for the phonetic changes the word has undergone in passing into English. Long, in his vocabulary published in 1791, gives the Chippeway (Ojibwa) word for "squirrel" as *chetamon*, and by the middle of the present century, the word was current in the English of Canada in the form *chitmunk*, which clinches the etymology. The animal gets its Ojibwa name *atchitamo* (*atchit*, "head first," *-am* "mouth"), from its habit of descending trees "head-first." Longfellow has this idea a little turned in the passage in "Hiawatha:" —

Take the thanks of Hiawatha,
And the name which now he gives you ;
For hereafter and forever
Boys shall call you *Adjidaumo*,
Tail-in-air the boys shall call you.

Longfellow's *adjidaumo* is the Ojibwa *atchitamo(n)*, and the difference between "head-first" and "tail-in-air" would only trouble the Indian.

14. *Chógset*. This name current in parts of New England for the fish (*Ctenolabrus caeruleus*), known also as "blue perch," "cunner," "nibbler," etc., is derived from some eastern (probably Narragansett or Massachusetts) dialect.

15. *Cisco* (*sisco*). A name applied to certain species of fish found in the Great Lakes and adjoining waters: (1) The lake "moon-eye" (*Coregonus hoyi*); (2) the lake herring (*Coregonus artedii*). The word is probably derived from one of the Algonkian dialects of this region.

16. *Ciscolette*. A name of the lake herring. Apparently a deriva-

tive, with French diminutive suffix, from *Cisco* (*q. v.*), but rather a corruption of *siskowit* (*q. v.*).

17. *Cóckarouse*. This word, which is derived from the Virginian or some other southeastern Algonkian dialect, signified in the Indian language from which it was taken "a person of distinction, chief, elder," and passed early into the speech of the English colonists of Virginia, Maryland, etc., with somewhat similar meaning. In the seventeenth century, a "member of the Provincial Council" was called a *cockarouse* or *cockerouse*. The word seems to be a corruption of *cawcawwassough*, which according to Captain John Smith signified "elder" in the language of Virginia. In this word Dr. J. H. Trumbull sought the origin also of the familiar *caucus*. According to this view *cawcawwassough* (*cau cau asu*) would be "the active intransitive or verbal adjective form," signifying "one who advises, urges, encourages, pushes on; a promoter, a caucusser." Cognate with the Virginian word are the Abnaki *kakesoman*, "to encourage, incite, arouse, speak to," Ojibwa *gagansoman*, etc.

18. *Cohúsh* (*cohósh*). The name of several plants. Black *cohosh* is the black snake-root or bug-bane (*Cimicifuga racemosa*); blue *cohosh* is the *Caulophyllum thalictroides* or "squaw-root"; white *cohosh* is the *Actæa alba*. The word is generally thought to be Indian, and probably Algonkian.

19. *Dockmackie*. The *Viburnum acerifolium*. Bartlett says, "Probably named by the Dutch, among whom the plant was used for external applications in tumors, etc., — a practice learned by them from the Indians." The word seems to correspond to the *dogekumak* said to have been smoked by the Delawares. The *-ie* may be a Dutch diminutive.

20. *Háckmatáck*. This name for the larch (*Larix Americana*), also, and more commonly known as *tamarack*, is generally thought to be derived from some of the Algonkian dialects of Canada or the New England States. Père Arnaud has, indeed, advanced a derivation from *ackmatuk* or *ackmestuk*, "wood for bows and arrows," but it is hard to trace this word in the dictionaries.

21. *Hickory*. The name of several species of walnut: Shell-bark or shag-bark *hickory* (*Carya alba*); small-fruited *hickory* (*Carya microcarpa*); white-heart *hickory*, or mocker-nut (*Carya tomentosa*); brown or broom *hickory*, or pig-nut (*Carya porcina*); white or swamp *hickory*, or bitter-nut (*Carya amara*). The word *hickory* is derived from one of the southeastern Algonkian dialects, probably Virginian. Captain John Smith described *parwcohiccora*, a food in use among the Indians of Virginia, as "a preparation of pounded walnut meats with water," and other early writers give *pohickery*, *pehickery*, etc., as the name of a species of walnut. The best view to take of the etymology of this

word is that of Mr. W. W. Tooker, who holds that *hickory* is a corruption of the "cluster words" represented by Captain Smith's *paw-cohiccora*, the *phickery*, etc., of other early writers. After the hickory have been named the following: Hickory-borer (*Cyllene picta*); hickory-eucalyptus (*E. punctata*); hickory-girdler (*Oncideres cingulatus*); hickory head (the ruddy duck); hickory-nut, hickory pine (*Pinus Balfouriana* and *P. pungens*); hickory-pole (party emblem); hickory shad (the gizzard shad); hickory shirt (a coarse cotton shirt); Old Hickory (General Andrew Jackson). The word *hickory* came also into use as an adjective in the sense of "tough, firm, unyielding," and, sarcastically, in the opposite sense.

22. *Hóminy*. Defined by Bartlett as "a food made of maize or Indian corn boiled, the maize being either coarsely ground or broken, or the kernels merely hulled." Now applied to several kinds of "breakfast food," of which corn is the basis. The word is derived from some southeastern Algonkian dialect, probably Virginian. Among the words cited by the early writers are Virginian *rokohamin*, "parched corn ground small," *ushuccohomen*, "to beat corn into meal;" Narragansett *tackhumminea*, "beat me parched meal," *aupicomine*, "parched corn." Dr. Trumbull thought that *hominy* (early spellings are *homini*, *homine*, *homony*, etc.) represented an Algonkian *h'minne*, "grain *par-excellence*" (maize), the idea of a particular sort of maize being a secondary thought of the English-speaking users of the term. But, as Mr. W. W. Tooker has pointed out, *hominy* is derived from the "cluster words" noted above, the chief radicals being *-ahäm*, "he beats or pounds," and *min*, "berry, fruit (maize)." The well-known place-name *Chickahominy* also contains these roots. In some parts of the South and West the phrase "hog and *hominy*" ("pork and corn") obtained considerable currency as a trite expression of the chief articles of diet. Beverley, in 1705, informs us that "the thin" of *hominy* "is what my Lord Bacon calls 'Cream of Maize.'" *Hominy* (or *homony* as he spelt it) itself he defined as "Indian corn soaked, broken in a mortar, husked, and then boiled in water over a gentle fire for ten or more hours to the consistency of Furmity." In the West "*hominy* grits" is not only hulled, but cracked into small bits like rice.

23. *Kennebunk*. A word of comparatively recent origin used to denote "the valise (for clothes) which Maine lumbermen take with them to the woods." Derived with the English suffix *-er* from *Kennebunk*, the name of a seaport and river in the State of Maine. *Kennebunk* signifies probably "place of the snake" *-unk*=locative *-uk*. The word is from one of the Maine Algonkian dialects.

24. *Killhag*. This name of a sort of wooden trap used by hunters in the Maine woods is probably a corruption of some Micmac or Passamaquoddy word.

25. *Kinnikinnick*. A mixture of tobacco with leaves and bark of sumac, red-willow (*bois-rouge*), etc., used by Indians, half-breeds, and early white settlers in the region of the Great Lakes and the Northwest. The name is also applied to various shrubs and plants whose leaves or bark were thus employed : Red osier (*Cornus stolonifera*) ; bear berry (*Arctostaphylos uva-ursi*) ; silky cornel (*Cornus sericea*) ; ground dogwood (*Cornus Canadensis*), etc. The word *kinnikinnick* (the variants are quite numerous, *killikinnick*, *k'nick-k'neck*, etc.) is derived from one of the dialects of the country about the Great Lakes, in all probability Ojibwa, and signifies "what is mixed, mixture" (Ojibwa *kinikinige*, "he mixes,"—the radical is *kinika*, "mixed, pell-mell"). Bartlett defines *kinnikinnick* as "a preparation of tobacco, sumac-leaves, and willow-twigs, two thirds tobacco and one of the latter, gathered when the leaves commence turning red," but wisely adds that "the preparation of *kinnikinnick* varies in different localities and with different tribes." Dr. Trumbull notes "a half dozen varieties of *kinnikinnick* in the Northwest,—all genuine."

26. *Kiskitomas*. A name for the walnut or hickory, formerly common in New Jersey, Long Island, etc. The French of Illinois called this nut *noyer tendre*, since it could be cracked by the teeth, a fact which suggests the etymology of the Indian word. The radical is seen in the Ojibwa *nin kishkibidon*, "I tear or rend with the teeth," Cree *kiskisikâtew*, "it is cut or gnawed," Abnaki *nese kous-kaddmen*, "I crack with the teeth." The chief root seems to be the Algonkian radical *kisk*, "to gnaw." The word is derived from one of the Algonkian dialects of the region southeast of the Great Lakes. By folk-etymology the word appears sometimes as *Kisky Thomas*. The usual form is "*kiskitomas* nut."

27. *Longe* or *lunge*. A common abbreviation of *muskelunge* (*maskalonge*) among English-speaking people in the region about the Great Lakes, especially the north shore of Lake Ontario (see *Mas-kinonge*). The Standard Dictionary gives the word also as "great lake trout."

28. *Mackinaw*. This word has at least three different meanings : 1. The heavy blanket, called also "*Mackinaw* blanket," from which the "blanket coats" of the West were made. They were formerly an important item in the trade of Mackinac (pronounced Mackinaw, after the French), the famous trading-post between Lakes Huron and Michigan. 2. A species of *bateau* or large flat-boat used by traders, etc., in this region and farther west,—also called "*Mackinac* boat." 3. A species of lake trout, also called "*Mackinac* trout." The place-name *Mackinac* (*Mackinaw*) would represent an Ojibwa (or closely related dialect) *makinâk* ("turtle"), but the word

is said to be really a shortened form of *Michilimakinâk*, a corruption of *mitchi makinâk* ("big turtle").

29. *Mánanósay* (*máninóse*). A name given in Maryland, etc., to the soft-shelled clam (*Mya arenaria*), known also as the "stem-clam." The word is derived from one of the southeastern Algonkian dialects, probably "Virginian." The form *mannynose* is also met with. The word seems to signify "the creature that digs."

30. *Mánsito* (*manitou*). This word, which has obtained a firm abiding-place in literature, has signified at various times: Spirit (good, bad, or indifferent); god (or devil) of the Indians; demon, guardian spirit, *genius loci*, fetish, etc. The spelling *manitou* is due to French influence. In the early writers the word has a variety of forms (*manitto*, *manitoa*, *manetto*, etc.). With some writers *the manitou* is "the Great Spirit," and "the evil *manitou*," means "the Devil." Not a few authorities consider that missionary influence reveals itself in such Indian expressions as *Kitchi manito* "the Great Spirit," etc. The word *manito* is derived from one of the eastern Algonkian dialects, — *manito* is a widespread word in this stock. In connection with the spelling *manitou*, it is worth while noting that Cuoq states that in the Nipissing, a dialect very closely related to Ojibwa, *manito* was formerly pronounced *manitou* (as in French).

31. *Máskinónge*. The name of a species of pike found in the Great Lakes and the waters in the region adjoining (*Esox estor*). The forms *mascalonge*, *muskelunge*, and the abbreviated '*lunge*' are also quite common in parts of the country. The French of Canada has *masquinongé* or *maskinongé*, representing the Indian original of the word, the Ojibwa *máskinonjē*, from *másk*, "ugly," and *kinonjē*, "fish." In the English of Canada, however, as the forms *mascalonge*, *muskelunge*, '*lunge*', indicate, the final *e* has become mute.

32. *Máycock*. A word still surviving in Virginia as the name of a species of squash or pumpkin. The earlier writers cite the word in various forms, *macock*, *macokos*, *macocqwer*, etc., and it is doubtless derived from some dialect of the Maryland-Virginia region. This word is evidently the same as the Virginian *mahawk* "gourd," and the Lenâpé *machgachk*, "pumpkin."

33. *Máy-pop*. A name current in the southern Atlantic States for the "apple" or fruit of the Passion-flower (*Passiflora incarnata*). According to Dr. J. H. Trumbull *may-pop* is a corruption of *maracaw* or *maracock*, — rendered "apple" by some of the early writers, — the name of a fruit known to the Algonkian Indians of the Maryland-Virginia region. Dr. Trumbull also believes (and this is more doubtful) that *maracaw*, through the Carib *mérécuya* (cited by Breton in 1665), represents the Tupi *mburucúá* ("the fruit of a vine"),

being one of the few South American words that can be traced into North America.

34. *Menhaden*. A sea-fish of the herring kind (*Alosa menhaden*), found along the coast from Maine to Maryland, and known by many other names (bony-fish, white fish, hard head, mossbunker, *pauhagen*, *poghagen*, *skippaug*, etc., according to Bartlett). In Massachusetts, Rhode Island, etc., the name *menhaden* is the more common one; in New York, mossbunker and *skippaug*; in other regions *pauhagen*, *paughaden*, *poghaden*, sometimes cut down to *poggie*, *poggy*, or *pog*. The word *menhaden* is derived from one of the Algonkian dialects of New England. The Narragansett *munnowhatteaŭg* which signifies, according to Dr. J. H. Trumbull, "fertilizer or that which manures," indicates that this fish (and the Indians applied the same term to several other species) received its name from the fact of its being used as manure for cornfields.

35. *Méthy*. The name of a fish common in the waters of the Canadian Northwest, the burbot (*Lota maculosa*), the *loche* of Canadian French. In Cree proper this fish is called *miheyey*, in Wood-Cree *mithy* or *methy*, from which latter dialect the word is evidently derived. A Lake *Methy*, in the territory of Athabasca, is named from this fish.

36. *Móccasin*. The soft skin-shoe of the Indians of North America, —also spelt *moccason* (and, formerly, in other ways as well). The word is derived from one of the Eastern Algonkian dialects, the Virginian *mawhcasun* or *mockasin*, New England *mohkísson*, *marcusisn*, being all (more or less miswritten by the early chroniclers) the same word as the Ojibwa *makisin*. After the *moccasin* have been named the following: Moccasin-flower (also called "Indian's shoe"), the "lady's slipper" (*Cypripedium*) or moccasin-plant, the moccasin fish (Maryland sun-fish), moccasin-snake (the water-moccasin, *Ancistrodon piscivorus*, and the upland moccasin, *A. atrofuscus*). In some parts of the Southern States *moccasined* = "intoxicated" was common as a slang term.

37. *Mócuck*. Defined by Bartlett as "a term applied to the box of birch-bark in which sugar is kept by the Chippeway [Ojibwa] Indians." The word belongs to the English of the maple-sugar region about the Great Lakes, Ontario, Michigan, etc. *Mocuck* or *mowkowk*, as it is sometimes written, is the Ojibwa *makak*, "a bag, box, or other like receptacle of birch-bark."

37a. *Móhawk*. From the reputation of the Mohawks, a branch of the Iroquoian stock in central New York and Canada and one of the famous "Five Nations," the colonists began to use the word in the sense of "fierce fellow," then "ruffian" ("tough," as the modern phrase has it). The word came thus to be applied to one of

the numerous band of ruffians who infested the streets of London in the latter part of the seventeenth and the beginning of the eighteenth century. Gay, *e. g.* asks —

Who has not heard the Scowrer's midnight fame?
Who has not trembled at the *Mohock's* name?

In this sense the word has usually been spelt *Mohock*. Like a number of other appellations of non-Algonkian peoples, *Mohawk* is a word of Algonkian origin. According to Horatio Hale (Iroq. Book of Rites, p. 173), *Mohawk* is derived from an Algonkian nickname *mowak* (or *mowawak*), which "is the third person plural, in the sixth transition of the Algonkin word *mowa*, which means 'to eat,' but which is only used of food that has life. Literally it means 'they eat them ;' but the force of the verb and of the pronominal inflection suffices to give the word, when used as an appellative, the meaning of 'those who eat men,' or, in other words, 'the cannibals.'" The radical is the same as that seen in Cree *mowew*, "he eats some animate object." From some Algonkian people (*e. g.* the Mohicans) the English learned thus to nickname this Iroquoian tribe

38. *Moonack*. A name applied in the Maryland-Virginian region to the woodchuck or ground-hog (*Arctomys monax*). The origin of the word is seen in the Lenâpé *monachgeu*, "ground-hog," literally "digger," from *monhan* (= Ojibwa *mona*), "to dig," — the radical *mona*, "to dig," is widespread among the Algonkian dialects. It is possible that the *monax* in the Linnæan name of this creature may also be derived from the same Indian word, and not be, as seems at first blush, the Latin adjective. *Moonack* is also the name of a mythic animal much feared by some Southern negroes.

39. *Moose*. The name of the largest of the deer kind in America (*Cervus alces*) ; a denizen of the forests of Canada, Maine, etc. The word is derived from one of the eastern Algonkian dialects (Virginian *moos*, Lenâpé *mōs*, Ojibwa *mons*, — Baraga notes that in Ojibwa the *n* is almost silent). The Indian name is said to signify "eater," in reference to the way in which the animal browses on twigs, leafage, etc. After *moose* have been named the following : Moose-bird (the Canada jay), moose-call, moose-horn, or moose-trumpet (bark-*"trumpet"* used to imitate the note of the moose), moose-elm (the slippery elm), mōose-fly (a large brown fly common in Maine), moose-wood (the striped maple, *Acer Pennsylvanica* ; also the leather-wood, *Dirca palustris*, and the hobble-bush or *Viburnum lantanoides*), moose-yard (the forest home and browsing place of the moose in winter).

40. *Moosemise*. A name current in certain parts of New England (Vermont) for the *Pyrola Americana* or "false wintergreen." The word seems to signify "*moose* shrub." In Ojibwa *monzomish* is

the name of the hobble-bush (*Viburnum lantanoides*) and means literally "moose (*monz*) bush (*-mish*).² In Canadian French the same shrub is called *bois d'original*.

41. *Múgwump*. This word, seemingly earlier in local use in parts of New England in the sense of "a person who makes great pretensions and whose character, ability, or resources are not equal to his pretensions," came into very general use in the Blaine-Cleveland presidential campaign of 1884. The term *mugwump* was applied to the independent Republicans who "bolted" the nomination of Mr. Blaine, with the connotation of "one who sets himself up to be better than his fellows, a Pharisee" (Norton). The *mugwumps*, however, turned out to be so numerous, so able, and so resourceful, that the term came to have something more than opprobrium in it. And since then they have been so important a factor in American politics that the partisan use of the word as a mere reproach has yielded to the permanent lodgment of the word in the dictionary in the sense of "an Independent," "one, who, feeling he can no longer support the policy of his party, leaves it temporarily or joins himself to the opposite party as a protest." As Dr. J. H. Trumbull was the first to point out, the word *mugwump* is of eastern Algonkian origin, being identical with *mukquomp*, which occurs several times in Eliot's Indian Bible (Gen. xxxvi. 40-43; Matth. vi. 21, etc.) as the rendering of "duke, lord, chief, high-captain, leader, great man." The radicals are probably *moqki* ("great") and *-omp* ("man"). From *mugwump* have been derived and employed in newspapers and political speech and literature: *mugwump* (verb), *mugwumpery*, *mugwumpian*, *mugwumpism*, etc.

42. *Mummychog* (*mummachog*). A name given in various regions of the North Atlantic coast of the United States to the barred killifish (*Fundulus pisculentus*). The word is derived from one of the eastern dialects, probably Narragansett (or Massachusetts). This word also appears in the decaudated form *mummy*.

43. *Miskeg*. Low, wet land; quagmire; bog, marsh, swamp (the *savane* of Canadian French). A term much in use in northern Ontario, the Canadian Northwest, and the adjacent regions of the United States. The word is derived from one of the Algonkian dialects of the Great Lakes, Ojibwa or Cree (Ojibwa *maskeg*, Cree *maskik*, "swamp, wet meadow"). The form *maskeg* is also sometimes employed.

44. *Musquash*. A name for the muskrat (*Fiber zibeticus*) common in Canada and portions of the Northern and Western United States. The word is derived from one of the eastern Algonkian dialects as indicated by the Virginian *muscassus*, *muscascus* reported by the early writers. The cognate Abnaki *muskwessu*, Ojibwa *miskwasi*,

"it is red," show the literal meaning of the word, the animal having been named from his reddish color. After this animal the *musquash* root (*Cicuta maculata*), a poisonous umbellifer, has been called. For *musquash* the Standard Dictionary cites also the decapitated form *squash*.

45. *Námaycush*. One of the names of the "lake trout" (*Salmo namaycush*), called also "Mackinaw trout," "Great Lake trout," and *togue* (in Maine). The word, as the Cree *namekus*, Ojibwa *namegos* indicate, is derived from one of the Algonkian dialects of the Great Lakes. The Cree *namekus* is perhaps the origin of this word, since it appears to have arisen in the Canadian Northwest.

46. *Neeskótting*. A word in use on the southern coast of Massachusetts, according to Professor F. Starr, for spearing, or rather "gaffing" fish in shallow water at night with the aid of a lantern and a long pole with a hook at the end. In the Canadian French of the Maritime Provinces, *nigogue* is the name of a sort of "harpoon" used for taking fish by night with the aid of a fire or torch. *Neeskotting* seems to be *pêche à la nigogue*. With its English suffix dropped, the word *neeskot* is probably the Massachusetts equivalent of the Micmac *nigog*.

47. *Neshánnock*. A white-fleshed variety of potato, which has obtained its name from the region of Pennsylvania where it first became noteworthy. According to the Standard Dictionary this word is often corrupted into *meshanic*, which would be identical with the Delaware *meshanik*, and Ojibwa *misanik*, "black squirrel;" the word was probably derived from the former dialect.

48. *Nésquehónite*. A certain mineral. So named from the *Nesquehoning* valley in Pennsylvania.

49. *Netop*. A word once very commonly used in Massachusetts and some other parts of New England in the sense of "friend," and (later) "crony," "chum." In the Narragansett tongue, according to Dr. J. H. Trumbull, *netop* signified properly (it corresponded to the *nita* of Ojibwa) "a brother by adoption or affinity, a man of my family, my kinsman." In *netop*, *ne* is prefix = "my." The Virginian *netoppu* of Captain John Smith is the same word.

50. *Nócake*. The *nocake*, or parched corn meal of the New England Indians, was often a grateful addition to the food supply of the early English settlers, and the term is not yet extinct in Massachusetts. The word is derived from one of the Algonkian dialects of this region as the Massachusetts *nokhik*, "meal, flour, ground corn," and the Narragansett *nokehick*, "parched meal," indicate.

51. *Opóssum*. The well-known American marsupial (*Didelphys Virginiana*). The word is derived from some dialect of the Maryland-Virginia region, as is shown by the forms *aposton*, *opasson*, *opossom*,

etc., reported by the early writers. The Lenâpé *woapsu*, Cree *wâpisiw*, Ojibwa *wabisi* ("it is white"), are all cognate words and indicate that the animal has been named from its color marking. The name *opossum* has also been applied to certain Australian related animals and to fossil species. After the *opossum* have been named the following: Opossum-shrew (the agouti of the West Indies), opossum-mouse, opossum-shrimp, — a species carrying its eggs in a sac. From the opossum's habit of feigning death, when caught, has arisen the expressive phrase "to play 'possum," — the form "to 'possum" also occurs. In popular parlance the word is 'possum, not opossum.

51a. *Oquâssa*. See *Quasky*.

52. *Pappoose*. An Indian infant, a child. This word (the early writers have *papous*, *papoos*, *pappouse*) seems to be derived from some New England dialect. According to Dr. J. H. Trumbull, *pappoose* comes from the Massachusetts *papeisses*, a reduplicative from *peisses*, "infant child," the root *pe* signifying "small." After the *pappoose* has been named the *pappoose-root*, or blue cohosh (*Caulophyllum thalictroides*); also "*pappoose* frame," a term in use to designate certain Indian "cradles."

53. *Pauhâgen* (*paughaden*, *poghaden*). A name of the fish also known as *menhaden* (*Alosa menhaden*) in Maine, etc. The word is derived from one of the Algonkian dialects of this region. According to Dr. J. H. Trumbull: "The Abnaki (*i. e.* coast of Maine) name was *pookagan*, as Rasles wrote it, and the verb from which it is derived he translated by 'on engraisse la terre' [manure the land]." The name is also applied to a sort of mackerel-bait made of ground or chopped fish.

54. *Peag* (*peage*, *peak*). One of the names given to the Indian shell-money known also as *wampum*, *seawan*, etc. According to Dr. Trumbull *peag* is not an independent word in any Algonkian language, but a sort of generic suffix used in such composites as the Massachusetts *wampompeag*, "white shell-beads, string beads," *suckompeag*, "black shell-beads, string money."

55. *Pecân*. The *pecan* nut is the fruit of a species of hickory or walnut (*Carya olivæformis*). The word is derived from one of the central or southeastern Algonkian dialects. The word *pakan*, which in Cree, Ojibwa, etc., signifies "nut, walnut," indicates the source of the term in that widespread root-word.

56. *Pékan*. A name of the "fisher" (*Martes Canadensis* or *Mustela Pennanti*). The Abnaki name is given by Rasles as *pékané*.

57. *Pémbina*. The high-bush cranberry (*Viburnum edule* or *opulus*). From Cree or Ojibwa, though Canadian French, perhaps. In Cree *nîpîmina* (from *nîpîy*, "water," *mina*, "berries") signifies "watery berries," according to Baraga and Lacombe. Some authori-

ties render it "summer-berry" as if the first component were *nibin* (*nîpin*), "summer." The place-name *Pembina* is the same word.

58. *Pémnican* (*pemican*). A celebrated food of the Indians and voyageurs of the Northwest, "formed by pounding the choice parts of the meat very small, dried over a slow fire or in the frost, and put into bags made of the skin of the slain animal [buffalo], into which a portion of melted fat is then poured" (Bartlett). Another kind of *pemmican*, made chiefly from the bones, is known as "sweet *pemmican*." The word is derived from the Cree *pimikkân*, "a bag filled with grease and pounded meat," the chief radical being *pimîy*, "grease." The term *pemmican* is now applied also to foods of a somewhat similar character made from meat and fruits for long Arctic voyages, etc.

59. *Persimmon*. The fruit of the *Diospyros Virginiana*, a tree found in the United States south of latitude 42° N. Also the tree itself. The word, which is spelt in a variety of ways by the earlier writers, — *putchamin*, *putchimmon*, *persimon*, *persimenas*, *pessimin*, etc., — is evidently derived from one of the southeastern dialects, probably Virginian (Captain Smith has *putchamin*).

60. *Pipsissewa*. A name of the "prince's pine" (*Chimaphila umbellata*), whose medical properties were learned by the whites from the Indians. Another plant of the same family is the "spotted *pipsissewa*" (*C. maculata*), also known as "spotted wintergreen."

61. *Pócosin* (*poquosin*). A term in use in Maryland, Virginia, and part of the Carolinas for "low lands, marshes, swamps," or "dismals," as the dialect of the country also styles them. The ways in which the word is spelt are many (*poquoson*, *percoarson*, *pocoson*, *po-cason*, etc.). According to Mr. W. W. Tooker, who has made a special study of the etymology of this word and its cognates, *poquosin* is derived from one of the Algonkian dialects of the region in question. The original form of the word was probably *poquoesin*, "at or near the opening out or the widening," cognate with Massachusetts *pohqui*, "to open out," Ojibwa *pákissin*, "it is open."

62. *Pócan*. The "*poke-weed*" (*Phytolacca decandra*), also called "*pocan-bush*," pigeon-berry, etc. See *poke*.

63. *Pógy* (*poggie*). A northern New England name for the menhaden. Also the name of a small fishing-boat, and "*pogy-catcher*," a trap for menhaden fishing. Apparently corrupted from *poghaden*, *pauhagen* (*q. v.*).

64. *Podunk*. Defined by Bartlett as "a term applied to an imaginary place in burlesque writing or speaking." Probably a "made-up" Indian word.

65. *Poke*. The pigeon-berry (*Phytolacca decandra*), also called "*poke-weed*," "*poke-berry*," "*pocan-bush*," *pocan*, etc. Not named,

as some have supposed, after President Polk, but evidently from the same root as *puccoon* (*q. v.*). Still other names are Indian *poke*, *poke-root*, etc. After *poke* is named the "*poke* milkweed" (*Asclepias physolaccoides*), also called "*poke*-leaved milkweed" and "*poke*-leaved silkweed."

66. *Pókelóken*. According to Bartlett: "An Indian word used by hunters and lumbermen in Maine and New Brunswick to denote a marshy place or stagnant pool extending into the land from a stream or lake." Professor Ganong derives a New Brunswick place-name *Popelogan*, which seems to be the same word, from the Maliseet *peceldygan*, "a place for stopping." Mr. W. W. Tooker derives it from the same radical as *pocosin* (*q. v.*).

67. *Pone*. Defined by Bartlett as "bread made of the meal of Indian corn, with the addition of eggs and milk. A Southern term." From one of the southeastern Algonkian dialects. As the Virginian *appoans*, "bread," Abnaki *abon*, "cake," Lenâpe *achpoan*, "bread," Ojibwa *abwē* (*apwē*), "to roast, bake," indicate, the Indian word originally signified "something baked or roasted by putting it into the hot ashes." In many parts of the South "*pone*" is a synonym of "loaf."

68. *Póoquaw*. A Nantucket name for the round clam (hard clam), known in other parts of New England as *quahog* (*q. v.*). The word, *pooquaw*, as the earlier form *pequaock* shows, is a corruption of the Indian word revealed in the Narragansett *poquau hock*, Massachusetts *poquahoc*. The Indian term signifies literally "thick or tightly closed shell," from *poquau*, "thick," *hock*, "that which covers."

69. *Poose-back*. Pickaback. It has been suggested that the first part of this word comes from *pappoose* (*q. v.*). The reference would be to the way in which Indian mothers often carry their young children.

70. *Pórgy* (*paugie*, *pogie*). According to Bartlett a name given in New York to a fish called in Rhode Island and eastern Connecticut *scup*, and in some other parts of New England *scuppaug* (*q. v.*). The *porgy* is the *Stenotornus argyrops*, of the *Sparus* family. *Porgy* (*pogie*, *paugie*, etc.) is a "reduction" of the Indian word seen in Narragansett *scuppaug*, Abnaki *scuppaug*. In *scup* we have a fore-end "reduction of the same name." The dictionaries assign to *porgy* the following meanings: 1. Braize (*Pagrus vulgaris*), scup, pinfish, and margate-fish. 2. Surf-fish of Pacific coast. 3. Angel-fish. 3. Toadfish and menhaden.

71. *Powwów*. At first *powwow* (*powow*, *pawaw*, *poraw*, etc.) was used by the early chroniclers of New England to mean "the feasts, dances, and other public doings of the Red Man, preliminary to a grand hunt, a council, war-expedition, or the like" (Bartlett).

It also signified "a native priest, 'doctor,' shaman, 'medicine-man.'" In society and politics, *powwow* soon came to mean "any uproarious meeting, at which there is more noise than deliberation, more clamor than counsel" (Bartlett). The meaning of the word has since been extended to "talk, conference, consultation," etc. The term is both noun and verb. According to Dr. D. G. Brinton the original *powow* (or priest) was "a dreamer," the word being cognate with Ojibwa *barwāna*, Cree *paawāmiw*, "to dream." In certain regions of the South *powow* still signifies "to practise witchcraft," etc. Hence the term "*powow* doctor."

72. *Puccoon*. The name of several plants, whose juice was used by the Indians for dyeing, staining, etc. The principal plants now called *puccoon* by speakers of English in the United States and Canada are: 1. The "blood-root" (*Sanguinaria Canadensis*); 2, the "yellow *puccoon*," or the "yellow-root" (*Hydrastis Canadensis*). The word *puccoon* (of which the early writers give many variants, *pocoons*, *pocoan*, *pocones*, *poccon*, *puccon*) is derived from some Algonkian dialect of the Maryland-Virginia region, as the *pocons*, "a red dye," of Captain John Smith, indicates. Red *puccoon* is blood-root; yellow *puccoon*, orange-root.

73. *Pung*. An old New England term for "a rude sort of sleigh, an oblong box made of boards and placed on runners; used for drawing loads on snow by horses" (Worcester); also a one-horse sleigh, cutter, or "jumper." Another description of the *pung* is "a sledge coarsely framed of split saplings, and surmounted with a large crockery crate." The "jumper" of the West is a sort of *pung*. The word *pung* is an abbreviation of an older term, *Tom pung*, which is in all probability a corruption of *toboggan* (*q. v.*).

74. *Quahog* (*quahaug*). A New England name of the round or hard clam (*Venus mercenaria*). Probably a "reduction" of the Indian word seen in the Narragansett *poquatuhock*. It is worth noting that the first part of this word has survived in Nantucket as *pooquarv* (*q. v.*), while elsewhere the last part seems to be retained as *quahog*. The word is also found in the form *cohog*.

75. *Quásky*. The blue-back trout (*Salmo oquassa*) or "Oquassa trout." The name is derived from Oquassa lake in the State of Maine, where this fish is found.

76. *Quickhatch*. A name reported by Ellis as early as 1748 as being current in the Hudson's Bay Territory for the wolverine (*Gulo luscus*) and still in use in some parts of the Canadian Northwest. The word is a corruption of the Cree *kikwā'kēs*, applied to the same animal. The other forms, *quickehatch*, *queequehatch*, etc., confirm the etymology.

77. *Raccoon*. The name (commonly abbreviated to 'coon) of the

Procyon lotor. In the works of the early writers about the Maryland-Virginia region the forms *aroughcun*, *arathcoon*, *arocoun*, *rahaughcun*, etc., are met with, indicating a derivation from some dialect of that part of the country. Captain Smith has *aroughcun* and *aroughcond*. From 'coon has developed *coon*, a slang term for "negro," and the famous "*coon-song*" goes back to this twist of the word. From the *raccoon* have been named the following: Raccoon-dog (*Canis procyonoides*) of Japan and northern China, raccoon-fox, or cacomixtli of Mexico, raccoon-oyster (or coon oyster), raccoon-perch or yellow-perch.

78. *Róanóke*. A name in use among the early English colonists of Virginia for *peag* (*q. v.*) or *wampum* (*q. v.*). According to Mr. W. W. Tooker, the Virginian *rawranoke* and *rarenaw*, given as synonymous by the early writers, are not altogether identical in their etymology. The Virginian *rarenaw* ("white beads") is practically the same as the Narragansett *wauanaw*, "white shell," from *wau*, "white," and *anaw*, "shell." The word *rawranoke*, "white beads," of Captain John Smith, and the *roanoac*, *roenoke*, *roanoke*, of later writers, Mr. Tooker explains as *ro-ano-ac* (= *wau-anaw-ak*), "a white-shell-place." Evidently the name of the article in question and that of the place called after it became early confused in the speech of the white settlers.

79. *Róckahóminy*. An early word for *hominy*. Strachey gives as a Virginian word *rokohamin*, "parched corn ground small." This word Mr. W. W. Tooker explains as *rok-ahäm-min*, in which *min* = "corn," *rok* = the radical of *nocake* (*q. v.*), and *ahäm*, "coarse-pounded." See *hominy*.

79a. *Rockaway*. This name of sort of carriage seems to have been derived from *Rockaway*, a town in New Jersey, the appellation of which is of Algonkian origin.

80. *Sáchem*. An Indian chief or person of importance. Used also in the language of the Tammany Society and (later) in the ritual of the Improved Order of Red Men. The early writers cite *sachem* or *sachim* as a Narragansett or Massachusetts word. The New England Indian *sachim* is the same as the Lenâpé *sakima*, Micmac *sagamo*, Ojibwa *okima*, literally "the prominent," or "he who juts out."

81. *Sagákomí* (*sacacomí*). A certain smoking-mixture, or substitute for tobacco. Also the bear-berry bush (*Arctostaphylos uva-ursi*) the leaves and bark of which are used for such purposes. The word is not a corruption of the *sac-à-commis* of the *voyageurs* of the Canadian Northwest, but is derived from Ojibwa (or some closely related dialect) *sagakomin*, "smoking berry," — from *min*, "berry" and *sakao*, "to smoke, burn."

82. *Sagámite*. A sort of porridge, originally of boiled corn, — a

favorite dish of the Indians and early white settlers of Canada. The word was carried by the French into Louisiana, where it is still in use. The origin of the term is seen in the Ojibwa *kisagamite*, "the liquid is hot," of which the radical is *agami*, "liquid, soup."

83. *Ságamóre*. A word formerly much in use in New England, etc., in the sense of "Indian chief, great man." *Sagamore* (the *r* is later development) represents perhaps a Micmac (or allied dialect) *sagamo*, through French *sagamos*, *sagamo*. The same word as *sachem* (*q. v.*).

84. *Samp*. A New England name for a sort of maize-porridge. Roger Williams describes the *nasaump* of the Narragansetts as "a kind of meale porridge unparched ; from this the English call their *samp*, which is Indian corn, beaten and boiled, and eaten hot or cold, with milke or butter, which are mercies beyond the natives' plaine water, and which is a dish exceedingly wholesome for the English bodies." The early writers cite a variety of forms of this word, *samp*, *sampe*, *saump*, *nasaump*, etc. The Virginian (in Strachey) *asapan*, "hasty pudding," Abnaki *ntsanban*, "corn soup" (*sagamite*) Lenâpé *sachsapan*, "soup," contain the same root *sâp* or *samp*.

85. *Sánnup*. An old New England word for a married male Indian, the term corresponding to *squaw* for a woman.

86. *Saskatôon*. The name, in the Canadian Northwest, for a species of berry and the bush upon which it grows. The word is of Blackfoot origin.

87. *Scup* (also *scúppaug* and *scup pang*). A name of the *Sparus* (*Stenotomus*) *argyrops*, a fish of the Atlantic coast waters of the United States, current in Rhode Island and other parts of the coast. *Scup* is apparently a reduction of the Indian name, — Narragansett *scuppaug*, Abnaki *scuppauog*. See *Porgy*.

88. *Scúppernong*. A variety of grape (*Vitis muscadina* or *rotundifolia*) and the wine made from it. The word comes from the name of the Scuppernong lake and river in North Carolina, where this grape is indigenous. It is probably derived from one of the south-eastern dialects.

89. *Séarwan* (*sewan*, *sewant*). A word for *wampum* (*q. v.*) or "Indian money," current in parts of New York and New England for two centuries; now probably extinct, except in literature. The word, of which the early writers record many variants, was taken up by the Dutch (the Dutch form *zeewant* owes its *z*, perhaps, to analogy with *zee*, "sea, ocean") of the region of Manhattan from the Indians of the country, and from them passed into English. *Searwan*, as the Massachusetts *seahwhóun*, "scattered, loose," Lenâpé *sesehemén*, Ojibwa *saswe*, "to scatter about," indicate, seems properly to have designated originally "unstrung" or "loose" beads,

and afterwards to have become, like *wampum*, a general term. Dr. J. H. Trumbull remarks the fact that while "the English gave the name of white wampum and of strung white beads indiscriminately to *all* shell money, the Dutch called it all 'unstrung' or *zeewant*." He observes further that none of the three words *wampum*, *peag*, *sewant*, had in English their correct Indian signification.

90. *Sháganáppi*. Thong; strips cut concentrically from the hide of the buffalo; rawhide strips. Out of this material were made the cord, rope, harness, etc., of the Northwest in the early days of white settlement. *Shaganappi* (the forms *shaggineppi*, *shaggunappy*, etc., are met with) is derived from the Cree *píságanâbîy*, identical with Ojibwa *bishaganab*, "cord leather thong"), which, according to Mr. Charles Mair, signifies, literally, "shred in a circle," with reference to the mode of cutting it.

91. *Siscowit*. This name, which has also the forms *siscowet*, *ciscoette*, *siscowet*, *siskowit*, etc., is applied both to a variety of the great lake trout, "Mackinaw trout" (*Salmo namaycush*), and to a lake herring (*sisco*), is by some writers referred to "an Ojibwa *siskawit*."

92. *Skunk*. The name of the *Mephitis mephitis*, an American animal of the weasel kind. The word is derived from one of the eastern dialects. The Abnaki *seganku*, cited by some as the origin of the term, is a nasalized form of the word seen in Lenâpé *sch'kâk*, Ojibwa *shikag*, Cree *sikâk*, and it is probably from one of the nasalized forms of this widespread term that *skunk* has been developed. After the *skunk* have been named the following: Skunk-bear, the wolverine, skunk-blackbird (the bob-o'-link), also called "skunk-bird," skunk-bill (the surf-scooter), skunk-cabbage or skunk-weed (*Symplocarpus foetidus*), skunk-head or skunk-top, the pied duck (*Anas Labrador*) of the seacoast, — also the surf-scooter, skunk-porpoise (*Lagenorhynchus acutus*) from its color markings. Interesting are also *skunkery* and *skunk-farm*, applied to places where skunks are kept or raised for profit. As a derived meaning we have *skunk* in the sense of "a vile, mean, good-for-nothing, or low-down fellow," with a corresponding adjective *skunky* or *skunkish*. Also the verb "to *skunk*" (and nouns corresponding) in the senses: 1. To defeat utterly, without the other party scoring at all. 2. To get no votes in an election. 3. To leave without paying one's bills. The verb is used both actively and passively.

93. *Squântersquâsh* (*squontersquash*). One of the early names of the squash in New England. The old writers have *squonter squashes*, *isquouter squashes*, etc. All of these seem to have been derived from the word represented by Narragansett *askútasquash*, Massachusetts *askootasquash*, which Roger Williams interprets "vine-apples, which the English from them call *squashes*," and Eliot, in his Bible, uses to translate "cucumbers."

94. *Squantum*. A word still in use in Nantucket and some other parts of New England in the sense of "a good time," "merry-making," "picnic party," also "a high old time." Bartlett says of this word "probably from Indian place-names [*Squantum*], as one in or near Quincy, Mass.," and the place-name *Squantum* is said to be derived from *Tisquantum* or *Tasquantum*, a Massachusetts Indian, generally known to the settlers about Plymouth as *Squantum* or *Squanto*. *Squantum* is also said to have been the term for the "evil spirit" of the Indians of Naumkeag, Massachusetts. In Osgood's "New England" (1883) we read (p. 61): "The Squantum is a peculiar institution of this island (Nantucket), being an informal picnic on the beach-sands, where the dinner is made of fish and other spoils of the sea."

95. *Squash*. This name of a well-known vegetable, of the genus *Cucurbita*, is derived from the language of the Indians, who cultivated it before the coming of the whites. The word is a "reduction" of *squontersquash*, representing Narragansett *askútasquash*, Massachusetts *askootasquash*, etc. According to Dr. J. H. Trumbull the latter part of this word is the plural of *asq*, "raw, green," the *squash* being so named by the New England Indians, because, as one of the early chroniclers remarks, "you may eat them green." *Askútasquash* would seem to signify, literally, "the green things that may be eaten raw." From the *squash* have been named: Squash-beetle (*Diabrotica vittata*), squash-borer (*Trochilium cucurbitæ*), squash-bug (*Anasa tristis*), squash-gourd, squash-melon, squash-vine, etc. Varieties of *squash* are distinguished as summer-squash, winter-squash, Hubbard squash, crook-neck squash, etc.

96. *Squash*. Bartlett, under this head, says, "A skunk; stinkard, formerly so called," and cites from Morse's *Geography*, "Skunk . . . found in all the States. Another stinkard called the *squash* is said by Buffon to be found in some of the Southern States." He remarks further that "Webster, on the authority of Goldsmith, says it is an animal allied to the weasel." The Standard Dictionary gives *squash* as a variant of *musquash*, "muskrat."

97. *Squaw*. An Indian woman. From one of the eastern dialects. Massachusetts *squa*, Narragansett *squaw*, of the early writers, are cognate with Lenâpé *okwe*, Ojibwa *ekwa*, Cree *iskwew*, etc. After the *squaw* have been named: Squaw-berry, the partridge-berry (*Mitchella repens*) and the "squaw-huckleberry" (*Vaccinium stamineum*); squaw-bush, in various parts of the country, the *Cornus stolonifera*, *C. sericea*, and *C. Canadensis*; squaw-carpet (in California, the *Ceanothus prostratus*); squaw-fish, of the Northwest; squaw-flower (in Vermont the *trillium erectum*, also called squaw-root), squaw-man (an Indian man who does woman's work, an effeminate;

a white man married to an Indian woman and living with her people) ; squaw-mint, American pennyroyal (*Hedeoma pulegoides*) ; old squaw, the long-tailed duck (*Clangula hiemalis*) ; squaw-root, in various parts of the country the *Trillium erectum*, the black and the blue cohosh, the *Caulophyllum thalictroides* (also called "pappoose root"), the *Conapholis Americana* ; squaw-vine (a New England name for the "partridge-berry), squaw-weed, the *Erigeron Philadelphicum* and the *senecio aureus*.

98. *Squeteague*. A sea-fish (*Labrus squeteague*) of the waters of Long Island, etc., known also as "weak-fish." The forms *squetee* and *squit* are also found. The word is from the language of the Narragansett Indians.

99. *Succotash*. The name of a favorite New England dish of "green Indian corn and beans boiled together." Both dish and name are of Indian origin, as Narragansett *m'sickquatash* (cognate with Abnaki *mesikoota*, Ojibwa *nisakosi*, "ear of corn"), defined as "green corn boiled whole," indicates. The forms *suckatash*, *succatash*, are also found.

100. *Suppaw* (*suppaw*). According to Bartlett, "a name in common use in New England, New York, and other Northern States, for boiled Indian meal." The word also means "hasty pudding," "mush," corn-meal boiled and eaten with milk, etc. The word was used likewise by the early Dutch settlers of New York. *Suppaw* (of which the early writers record various spellings, *sepaun*, *sepon*, *supaen*) is derived from one of the New England dialects, Massachusetts or Narragansett *sau-paun*, "softened by water," from the same Algonkian radical as the nasalized *samp* (*q. v.*). Joel Barlow, in his poem on "Hasty Pudding," thus apostrophizes *suppaw*: —

E'en in my native regions how I blush
To hear the Pennsylvanians call thee mush !
On Hudson's banks while men of Belgic spawn
Insult and eat thee by the name *suppaw*.

The word has passed into Canadian French in the form *soupâne*.

101. *Tamarack*. This word, which is applied to the American larch (*Larix Americana*), known also as *hackmatack* (*q. v.*), and to the *Pinus Murrayana*, or "tamarack pine," of the Pacific coast, is generally considered a word of Indian (and probably Algonkian) origin. But perhaps *tamarack*, *hackmatack*, and *tacamahac* are all corruptions of one and the same word, — but this is doubtful, since *tacamahac* seems to be a South American word.

102. *Tammany*. The popular name of the chief Democratic organization of New York, whose political activities have made the word familiar throughout the civilized world, known also as "*Tammany Hall*." The "Society of *Tammany*, or Columbian Order,"

formed soon after the first inauguration of Washington (1789), had its origin in a popular movement (anti-Federalist, Democrat) against the alleged aristocratic tendencies revealed in the foundation of the "Society of the Cincinnati." It started as (and is now, nominally) a charitable and social organization with a "Grand Sachem" and thirteen "Sachems," typifying the President and the thirteen original States of the Union, and had its "wigwam" (of which "*Tammany Hall*" in New York city is now the survival) in the various towns and cities. The society took its name from *Tamenend* (corrupted to *Tamendy*, *Tamany*, *Tammany*), a noted Delaware or Lenâpé chief in the time of William Penn, whom the members "canonized as the patron saint of the young Republic" (Norton), as the soldiers of the Revolution had already done. Another record of this "canonization" exists in *St. Tammany*, the name of one of the fifty-nine parishes of the State of Louisiana. The society soon became political, and the New York "wigwam" (*Tammany Hall*) famous in the politics of the city, State, and Union. *Tamenend* (which survives also as a place-name in Pennsylvania) is said to mean "affable," in allusion to the character of this famous Indian chief.

103. *Tautóg* (*tautaug*). A name of a fish (*Tautoga americana*) of the waters of Rhode Island and other parts of the Atlantic coast, known also as "black-fish." The word is derived from one of the Algonkian dialects of New England. It is the plural of a Narragansett *taut*, applied to this fish. The form *tetang* also occurs.

104. *Tawkee* (*tawkie*). A name formerly much in use in New Jersey and parts of Pennsylvania for the "golden club" (*Orontium aquaticum*) and the "Virginia wake-robin" (*Pentandria Virginica*). The word (of which many variants, *tawkim*, *tawko*, *tuckah*, etc., occur in the early writers) seems to have been first adopted by the Swedish settlers of this region. The origin of *tawkee* is seen in the Lenâpé *p'tukwi* or *p'tukqueu*, "a round mass," cognate with Cree "*pittik-wow*," "round, globular."

105. *Térrapin*. The name of various sea-tortoises or turtles of the waters of the South Atlantic coast of the United States. The word is derived from one of the southeastern Algonkian dialects, as indicated by the Virginian *torope*, "little turtle," Lenâpé *tulpa*, *turpa*, "tortoise," Abnaki *toarebe*, "tortoise," — the *toonuppasog* of the Eliot Bible (Lev. xi. 29) is cognate. In the early writers the forms *tarapin*, *terrapene*, *terebin*, etc., occur, while the negroes of the South have adopted the word as *tarrypin*. Our word *terrapin* is from a diminutive, as Whitaker, who wrote in 1623, unconsciously recorded, when he spoke of "the *torope*, or little turtle."

106. *Tóboggan*. A sort of sledge the use of which, with the name, has come to the whites from the Algonkian Indians of north-

eastern America. Defined by Bartlett as: "A sleigh or sledge, used in Canada and by the Hudson's Bay Company, made of thin boards ten or twelve feet long and from twelve to fifteen inches broad; these are cut thin at one end, about three feet of which is bent over, lashed and covered with rawhide to keep it in place." These large *toboggans* are drawn over the snow by dogs. There is another sort, the use of which as a winter sport has become widespread in Canada and the Northern States. These Bartlett thus describes: "Smaller ones, from five to eight feet in length, are also used in Canada for sliding down hill over the snow." The word is probably derived from the Micmac *tubagun*, or *tabagan*, of which the Western Algonkian cognates are Ojibwa *odāban*, or *odābanak*, Cree *otobanask*, etc., all words applied originally to the smaller sort of *toboggan*. Since *tobogganing* has come so much into favor as a winter sport, *toboggan*-clubs with their *toboggan*-slides (artificial hills) exist over all suitable regions of Canada and the United States, while the *tobogganist* in his quaint costume, smacking of the *voyageur* and the Indian, is a common figure at social events of the winter season. The rapidity of the descent on the *toboggan*-slide has furnished newspaper-English and colloquial speech with some figures which, if not very edifying, are at least emphatic. Within the last few years the sport known as "water-*tobogganing*," the invention of which is said to be due to the ingenuity of Paul Boynton, the swimmer, has become quite a summer fad in Boston and other cities, of the East especially. From the *toboggan* have been named: Toboggan-cap (the toque), toboggan-chute, toboggan-shoot, toboggan-slide; the term is also applied to a "switch-back." In use also are the derivations, "to toboggan," "tobogganer, tobogganist," etc.

107. *Togue*. A Maine name for the fish known also as *namaycush* (*q. v.*). The form *toag* is also in use. The spelling *togue* would seem to indicate derivation through Canadian French from Micmac or Passamoquoddy.

108. *Tómahawk*. An Indian axe or hatchet. This word, of which many variants, *tomhog*, *tomahack*, *tommyhawk*, etc., occur in the early writers, is derived from one of the Algonkian dialects of Virginia or New England, probably the former. The Virginian *tama-haac* (*tamahack*, *tamohak*) is cognate with the Lenapé *tamahicun*, Massachusetts *tomhegan*, Abnaki *temahigan*, Micmac *tomehagan*, etc., and the suffix *-egan*, *-higan*, *-hican*, *-gan*, of these words shows that the Indian word is a derivative, with the instrumental suffix *-(hi)kan*, from the Algonkian radical *tam*, "to strike, to kill by striking." The *tomahawk* is, therefore, by etymology, "the striking instrument." This etymology is borne out by the cognate Cree *otā-mahwerw*, "he strikes him down, knocks him on the head," and the

corresponding words in Ojibwa, etc. Thus the expression "he knocked him on the head with a *tomahawk*" is really tautological. The verb "to *tomahawk*" is also in use, likewise the phrases "to bury the *tomahawk*," "to dig up the *tomahawk*," though less common than "to bury the hatchet," etc. There is also a pipe-*tomahawk*, much in vogue with the early traders to the west.

109. *Tom Pung*. This older form of *pung* (*q. v.*) is said to be a corruption, by folk-etymology, from *toboggan* (*q. v.*).

110. *Tótem*. This word, which no longer has only the simple meanings, — "tribe, clan, sacred animal, tutelary creature or object, family crest, coat-of-arms," etc., — once assigned it in the dictionaries, has become more and more complicated in significance as the theories of "totemism" have increased and multiplied. Indeed, in "Man" for 1901 Professor A. C. Haddon protests against the misuse of the term (every animal or every plant cult is not totemism) and proposes to restrict the word to "practices and beliefs which are undoubtedly similar to those of the Ojibway cult." "Chambers's Encyclopedia" (1891) defines *totem* as "a natural object, not an individual, but one of a class, taken by a tribe, a family, or a single person, and treated with superstitious respect as an outward symbol of an existing intimate unseen relation." Mr. E. S. Hartland ("Science of Fairy Tales," p. 27) writes: "Tribes in the stage of thought here described hold themselves to be actually descended from material objects often the most diverse from human form. . . . Such mythic ancestors are worshipped as divine. This superstition is called *totemism*, and the mythic ancestor is known as the *totem*." The Standard Dictionary, following Trumbull, states that *totem* is from *wu tohtimoin*, a Massachusetts Indian word. But the word was popularized through John Long's "Voyages and Travels" (London, 1791), where it appears as *totaïm*, and the term *totaïmism* seems to have been coined by him. Long, who was well acquainted, as trader and interpreter, with the Ojibwa (Chippeway) language, undoubtedly took *totaïm* from that tongue, in which *ododeman*, or *ototeman*, signifies what particularly belongs to one "tribe, village, family, relations, escutcheon, crest, tutelary animal," etc. The word should properly have been *otem*, not *totem*, if Algonkian rules had been followed. From *totem* we have the derivatives *totemic*, *totemism*, *totemistic*, *totemist*, *totemy*, etc. Also the phrases and words: totem animal, totem clan, totem-pole, totem-post, totem stage, etc.

111. *Tuckahoe*. The name of several vegetable substances used for food by the Indians of the southern and middle Atlantic States, — the "Virginia wake-robin" (*Arum Virginicum*), the "golden club" (*Orontium aquaticum*), etc. The name is also applied to a sort of fungus called also "Virginia truffle," "Indian bread," "Indian loaf,"

— various species of *Pachyma*, *Lychoperdon*, etc. The Indian word seems to have had a generic meaning and to have been applied to a variety of bulbous roots. The origin of *tuckahoe* is seen in the Lenâpé *p'tuckqueu*, "something round, rounded." See *tawkee*, which is practically the same word. A secondary meaning of *tuckahoe* is "an inhabitant of Lower Virginia," and another, "the poor land in that portion of the State" (Bartlett).

112. *Tückernuck*. In some parts of southeastern Massachusetts, etc., this word was used in the sense of "picnic." It is also the name of an island off Nantucket. Perhaps a case of transference.

113. *Tûladi*. A species of fish (*Salmo ferox*) found in the waters of the eastern portion of the Province of Quebec. It is said by some that this fish received its name from the fact of its spawning in the *Touladi* (*Tuladi*), a river flowing into Lake Temiscouata. But the river, more likely, has taken its name from the fish. The word has come into English through Canadian French (*touladi*) from one of the eastern Algonkian dialects.

114. *Tûlibee* (*tullibee*). A species of whitefish (*Coregonus tullibee* or *Argyrosomus tullibee*) of the Great Lakes and the waters of the Canadian Northwest, known also as the "mongrel whitefish." The word is derived from the Cree-Ojibwa *otonabi*, literally "water mouth," with change of *n* to *l* as in certain dialects.

115. *Wabash*. The term *wabashed* ("cheated") from the river-name *Wabash* (= "dirty white") was once much used in the West.

116. *Wâmmikin*. Defined by Bartlett as "a raft of square timber or long logs, on which is built a comfortable shanty, with cooking and sleeping facilities, used by lumbermen in Maine." The word is probably derived from some Passamaquoddy or Micmac term.

117. *Wâmpum*. The shell-money of the Indians of the Atlantic coast region, thence of Indians in general; a shell-string used as ornament and for the purpose of historical record (called also a "*wampum* belt"). The word is derived from one of the Algonkian dialects of New England, — probably from a "reduction" of the Narragansett *wompompeag*, "white string of shell beads." The radical *wamp* is the Algonkian *wâb* (*wâp*) "white," appearing in some eastern dialects. From *wampum* are named: Wampum-belt, wampum-snake (the horn snake). See *peag*, *roanoke*, *seawan*.

118. *Wânantish* (*ouananiche*). A species of salmon (*Salmo salar ouananiche*) found in Lake St. John, the Saguenay River, etc., in northern Quebec. In English the word has been spelt in a score of ways from *ouananiche* to *winninish*, and in as many ways in Canadian French. The word *wananish* comes into American English through Canadian French from the dialect of the Montagnais Indians of the region in question. It is said to be a diminutive of

wanans ("salmon"), — the word *wananish* would then signify "little salmon." According to Mr. E. T. Chambers (Tr. & Proc. Roy. Soc. Can. 1896), who has made a special study of this word, the oldest form, as revealed by the records of the Canadian missionaries, is *ouananiche*.

119. *Wāngan*. A word used in the lumber regions of Maine. Bartlett says, "A boat used chiefly by lumbermen for carrying provisions, tools, etc." The Standard Dictionary defines another word, *wangun*, as "a place for storing clothing, shoes, tobacco, etc., in a lumber camp." The word is derived from one of the Algonkian dialects of Maine. There is also the derivative phrase, "running the *wangan*." The form *wangun* also occurs. A sort of "ark" or house-boat of the West is known as *wannigan*.

119a. *Wānkāpin*. A name of the "water *chinkāpin*," also called *yoncopin*. See *chincāpin*.

120. *Wāpatoo* (*wapato*). A bulbous root (*Sagittaria variabilis*) used for food by the Indians of the West. The word is derived from the Cree or Ojibwa (Ojibwa *wapato*, Cree *wāpatow*, "a sort of white mushroom used for medicinal and other purposes; a white bulbous root"), probably the former. This Algonkian word has reached the shores of the Pacific, where it appears in the *wappatoo* ("potato") of the Chinook Jargon and in *Wapato*, the name of an island off the coast of the State of Washington.

121. *Wāpiti*. The elk or stag of Canada (*Cervus Canadensis*). This word is probably derived from the Cree *wāpitiw*, "dirty white, grayish," in allusion to the color of the animal.

122. *Wātap*. The roots of the pine, spruce, tamarack, etc., used to sew birch bark for canoes, etc. Probably through Canadian French from Ojibwa *watap*, "root of the tamarack."

123. *Waurégan*. A word which, according to Bartlett, was in the last quarter of the nineteenth century "still local in and about Norwich, Conn.," in the sense of "fine, showy." It appears frequently in the earlier literature of New England. It is best known from the epitaph (by Dr. Elisha Tracy) on the tombstone of Uncas, the Mohegan Indian, in the burying-ground at Norwich: —

For courage bold, for things *wauregan*,
He was the glory of Moheagon.

The word is derived from the Mohican (Mohegan) *wauregan* (Massachusetts *wunnegen*), "good, fine, pleasant, delightful," the radical being the Algonkian *wan* (*wun*, *war*, etc.), "good, beautiful." As a place-name it appears in *Wauregan*, Conn.

124. *Wāvy* (*wavey*). A species of wild goose (*Chen hyperboreus*). The word, which originated in the Canadian Northwest, is derived

from the Cree *wewe*, probably through Canadian French. The "blue *wavy* is another species of goose."

125. *Wéjack* (*woodchuck*). One of the names of the *pekan* (*q. v.*) or "fisher." See *woodchuck*.

126. *Wéndigo* (*windigo*). A monster, a cannibal-giant of Indian story, an Indian turned cannibal. A word still in use in northern and northwestern Canada, and the literature of that region. From Ojibwa and Cree *windigo*, "a fabulous giant."

127. *Wérowance*. A name among the Virginia-Maryland Indians for a chief or head-chief, which obtained currency with the white settlers of that region and is still known to literature. The Indian word was spelt *wiroans* by some of the early writers.

128. *Whiskey-Jack*. A name in western Canada and parts of the United States for the blue jay (*Garrulus cristatus*). The word is a corruption, by folk-etymology, as the form *Whiskey-John* also in use indicates, from *wisketjân*, the Cree name of the jay.

129. *Wicopy* (*wickopy*). A New England name of the "leatherwood" (*Dirca palustris*), also called moose-wood. The name "leatherwood" seems to have been given it from the strength and toughness of its bark, which can be made into long strips, which may be used for ropes after the Indian fashion. But the name *wicopy* does not properly belong to the "leatherwood," but to the basswood of Canada, the "whitewood" (*Tilia Americana*) of the eastern United States. Lenâpé *wikbi*, Abnaki *wigbi*, signify the stringy bark of the basswood; the basswood itself is called in Ojibwa *wikop* (or *wekopimish* (-*mish* = "tree"), which properly signifies the "inner bark" of the basswood, — the radical *kop* = "inner bark."

130. *Wigwam*. An Indian hut, cabin. This word is derived from one of the eastern Algonkian dialects, possibly Massachusetts, or perhaps Virginia. The Massachusetts *wekwoom*, like the cognate Lenâpé *wik'wam*, Micmac *wigwom*, Ojibwa *wikiwam*, "house, dwelling-place," comes from the widespread Algonkian root *wik*, "to dwell, to abide." Of recent years a *wigwam* shoe has appeared on the market. The use of *wigwam* as the meeting-place of certain secret societies is noted under *Tammany* (*q. v.*). In Colorado *wigwam* appears as a place-name. There is also in the market a "wigwam" shoe.

131. *Wigwássing* (*weequashing*). A term not yet extinct on the New England seacoast. According to the authority cited by Bartlett, the word seems to have originated thus: "The Indians, when they go in a canoe with a torch to catch eels in the night, call it *weequash*, or, Anglicized, *weequashing*." Among the exhibits of the U. S. National Museum at the Berlin International Fisheries Exhibition, in 1880, were boat-lanterns from southeastern New England, described

as "used in bow of boat in *weequashing*, or spearing eels by night," lanterns and torches "for *weequashing*, or fire-fishing for eels, herring," etc., and "birch bark used for torchlight fishing by the Passamaquoddy Indians of Maine." The word *weequashing*, or *wigwassing*, would seem to be derived, with the English suffix *-ing* (compare the word *neeskotting* discussed above), from *wigwas*, a widespread Algonkian (Ojibwa, Cree, Micmac, Passamaquoddy, etc.) term for "birch bark," the immediate source of the word being Passamaquoddy or Micmac. The "birch bark" used in torchlight-fishing has evidently given rise to the name.

132. *Woodchuck*. One of the names of the "ground-hog" (*Arctomys monax*). At first the term seems to have been applied to the *pekan* or "fisher" (*Martes canadensis*), which is the animal specified by the Indian word, and was afterwards transferred to the "ground-hog." The word, which has been spelt in a variety of ways (*woodschock*, *woodshaw*, etc.), is derived from the Ojibwa *otchig* (*odjik*), cognate with Cree *otchek* ("fisher," *pekan*), and has been confused perhaps with *wajashk*, the Ojibwa word for "muskrat." The present form of the word *woodchuck* (as if from "wood" and "chuck"), owes something to folk-etymology.

This list of Algonkian words which have passed into the English of America contains many words, as has been said before, that belong as much to the English of England as they do to that of the New World. Already in 1861 a writer in "Blackwood's Magazine" could say that "*wigwam*, *squaw*, *moccasin*, *tomahawk*, *wampum*, *pemmican*, etc.,—all applied to articles of the Red Man's invention,—have become so familiar to us, thanks to the novelist and the traveller, that they may be considered to belong almost as much to our own as to the American vocabulary." (Vol. lxxxix. p. 423.)

The 1882 edition of Skeat's "Etymological Dictionary" recognized the following words of Algonkian origin: *Hickory*, *hominny*, *moccasin*, *moose*, *opossum*, *raccoon*, *skunk*, *squaw*, *tomahawk*, *wampum*, *wigwam*. The second volume of the "Principles of English Etymology," published in 1891, added: *Caucus*, *manito*, *musquash*, *papoose*, *sachem*, *toboggan*, and *totem*, but, for some unexplained reason, omitted *hickory*.

The list here presented does not at all claim to be perfect, but is intended as a study in "The World's Debt to the Red Man," an effort to indicate how much we of the intrusive race really owe to the aborigines of the New World.

Alexander F. Chamberlain.

CLARK UNIVERSITY, WORCESTER, MASS.